854 [152] forebearance than seems likely to be usual. Possibly her behavior was inhibited by awareness that I was watching.

861 [524] In another instance, a group of small boys were playing marbles. The mother of one of them, a boy probably not over 7, came up behind him, kicked him rather smartly, and scolded him shrewishly for crawling around on his knees and destroying his trousers. The boy was obviously furious but made no reply; when his mother was out of sight he resumed his game—and the crawling. The opportunities for observation of the treatment of small children were far too few to be certain the foregoing cases are typical.

Other situations are handled without stress. [864] Masturbation by small boys is simply ignored by everyone even though it be in public. There seem to be no efforts to inculcate fears in the children or to control them by fear. Children showed some curiosity but certainly no fear of members of the staff. In one instance a mother trying to get a small boy to come to her remarked that I might carry him off. He looked me over calmly and was sufficiently perturbed to make a start in his mother's direction, but he certainly did not take the possibility very seriously. It may be of significance that the mother spoke to the small boy in Spanish.

736 [195] Being an orphan is regarded as a grave misfortune, even though a child may be helped by its godfather. A child whose father has left the mother or died is also spoken of as an orphan. A common figure of speech in Cherán when a person wishes to emphasize how he has had to struggle is to compare himself to an orphan or to say his parents were so indifferent that he felt himself an orphan.

857 871 [562] About 25 percent of the boys go to school at ages between 6 and 8. None of the girls are ever sent to school. Generally by 5 or 6 there is some start toward participation in adult activities. Boys may be sent on errands, while girls begin to play at adult activities.

868 857 Actual participation in adult work begins at about 8 years for boys. At this age they accompany their fathers to the woods and help carry back firewood. In the fields they may do no more than guard the father's blanket, but they are given a sense of participation. They may also help drive animals or care for them. By

857 Boys and girls play together a good deal until aged 8 or 10. Varieties of tag games are com-
● 524 mon. Boys also play among themselves frequently. For small boys at present, small home-made wagons with four wheels, usually with no method of steering, are one of the more popular playthings. Older males in the household make the wagons. Balls made of rags are also used. They are thrown and, at times, are used with a hockeylike game in which the ball is hit with curved wooden sticks. The street is used as a field and the object is to hit the ball past opponents (Beals and Carrasco, 1944). January is a favorite time for this game. Small boys amuse themselves by roping pigs, and about the time of the fiesta of the patron saint they may attempt to ride the pigs.

The most popular boys' game probably is marbles. The common marble game is "follow the leader." It is sometimes played for centavos. The rainy season is the most popular time, because the rain lays the dust and provides clean, hard surfaces. Quite popular is top spinning, which is most played in June and July. Top fighting is a common form. The first player throws his top at a ring. If he misses, his opponent attempts to hit the top with his own. He may split the first top, for the points are sharpened, or win it.

857 Stilts are made, especially in October and
481 November. They are small, peeled pine trees with one of the branches left projecting near the bottom. This is almost exclusively a boy's amusement, but one girl was seen walking on stilts. Hunting birds with aling shots (mostly
[223] of the rubber-band type) is most common in May and June. A ring and pin game, made of
[524] wood in Paracho, is played by all ages.

857 A favorite sport from March through May is kite flying. Kites of small boys are about 7 by
524 9 inches; those of larger boys are about 2 by 3 feet. They are six-stick kites made with sticks all the same length and requiring a tail. They are commonly in bright colors. Big boys tie razor blades on the tails of their kites and fight each other. They try to maneuver their kites into the top position where they can be dropped and cut the strings of the other kites. There is a slight element of danger in this; one boy got his cheek laid open in 1940.

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La Cañada

796 624 each *regidor*. Each *regidor* makes a speech in Tarascan, called uandakua, after which they begin to drink čarape and to receive blessed wax. For lunch they eat *menudo*, while for dinner they eat čuripo and nákatamales. They continue drinking until about 5 o'clock, when they go to the house of the new *mayordomo* of Santiago and continue drinking until night.

796 Two days after Candelaria the *roseras* ring bells in the hospital to call the boys and girls of the town to get firewood for the hospital. The boys and girls go to the mountains for a week, chaperoned by the *roseras*, and accumulate enough wood for the needs of the hospital for a year.

On Monday of Carnival the images of San Nicholás are taken from the houses of the old *cargueros* to the houses of the new. Similar fiestas are held in each case. The evening before, the new *carguero* assembles boys to go to the place called Cerro Viejo to get flowers known as kanínšikuas. The boys are fed tortillas with pork and beans. They are also given liquor to drink on the trip. When the boys return they are met with music, and *cohetes* are fired off. Three cane arches are decorated with the flowers, one for the gate, one for the door of the room occupied by the image of the saint, and one over the image inside the room.

On Tuesday are changed the four *vaqueritas* ("little cow girls"), two virgin girls from each *barrio*, who are overseen by the *vaqueros*. On the roof of the houses of old and new *vaqueros* are placed banners with red figures. Boys climb up and remove the banners, giving them to the house owners, who give the boys a bottle of *aguardiente*. (According to another informant, the banners are placed in a tree 8 days in advance.) [524] The boys later make bulls of mats and hides and play at bull fighting in the streets. Each *barrio* has two "bulls," with musicians accompanying them. The boys give presents of sugarcane to the girls, who, in return, give them čapatas. [431] In the evening there is a concert in the plaza and much breaking of confetti-filled eggshells. Arches with the kanínšikua flowers are made for the *vaqueritas*.

541 796 At a period believed to be before 1900, actual bull fights were held. Women called *vaqueras*, who were hired by the *roseras*, did the bull

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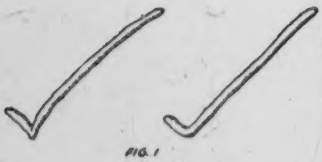

FIG. 1

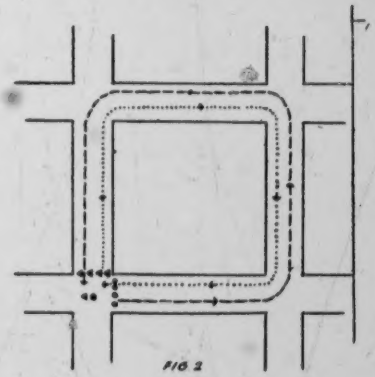

FIG. 2

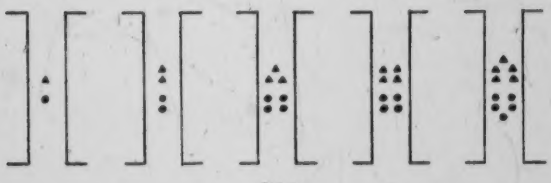

FIG. 3

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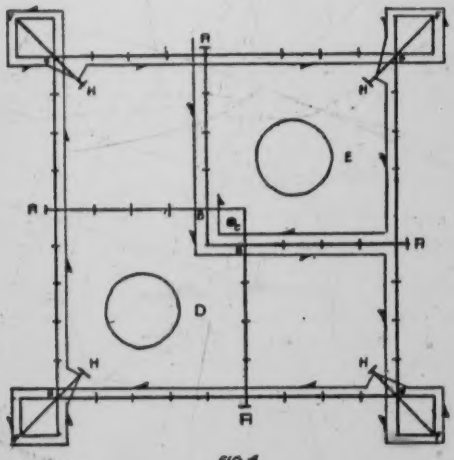

FIG. 4

Figure 1. Sticks used in *udsukuni*.
Figure 2. Arrangement of course around a town block of *udsukuni*. Players are shown at the starting position.
Figure 3. Various arrangements of players for *udsukuni*.
Figure 4. The board used for *kalicatdkua* or quince. The lighter line with arrows indicates the course followed by the pieces of one player. The letters are referred to in the text.

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puts the ball in play, knocking the ball toward his opponents. If possible, he lifts the ball in the air as it is thus more difficult to stop. If the ball passes the end of the block, the last man of the team nearest that goal must go after it, followed by the other players of his team who are supposed to maintain a constant distance from him. Should all the players of a team have to pass the line at the mouth of a street in order to keep the proper distance, the game is won by the opposing team.

The game may also be played with two balls which are put in play one after another.

The game is played only by boys and unmarried young men in the dry season during the winter. It is said that the reason for this is that the streets are too wet in the rainy season. The game may be played in the fields; in this case lines are drawn to represent the street. The game has almost disappeared and few young persons even know it.

In Charápan the Angáhuan type of game is known. In Chilchota, a former Tarascan town now "mestizoized" and where Tarascan is no longer spoken, a similar game is played during the rainy season at a place called La Mesa where there is turf.

Professor José Corona Nuñez has also described a similar game in the former Tarascan town of Cuitzeo on the lake of the same name.[8] The ball is a piece of burning maguey root, 7 to 10 centimeters in diameter, which burns slowly but stubbornly. The game is played at night and the ball gives off showers of sparks when struck. The opposing teams represent different barrios.

Professor Corona states that several codices show gods playing ball with a sort of stick or racket. He also mentions rock paintings near Queréndaro, Michoacán, showing two ball players with sticks or rackets. Ball players with clubs, playing in an "I"-shaped court, are also shown in a mural recently discovered at Teotihuacan.

Kolíṗa atárakua.[9] This game is a version of *quince* or patolli. A course or track is drawn on the ground or on a board (fig. 4). Two players compete, each with four pieces called *moskúkua*. The players start at two opposing points (A in fig. 4) called *apórun*. The course followed by one player is indicated in the figure. Each piece is advanced in accordance with the score made by throwing four stick dice. The players take turns throwing the dice and moving the pieces. A player may apply the score made in one throw to only one piece.

If a piece comes to rest on the points marked B, it is said to be burned and must be started again at A, but until it is put in play again it must rest at point C, *kurínṗkua* or bonfire. While on the interior part of the course the pieces of the two players will never stop on the same spot, but on the outer part of the

[8] *El Nacional* (September 6, 1942, México, D.F., first section), p. 3.

[9] In Angáhuan the *ra* is often omitted, giving the form *atákua*. The "l" sound only occurs in Tarascan in borrowed words; probably *kolíṗa* is in this category, but its origin is not identified.

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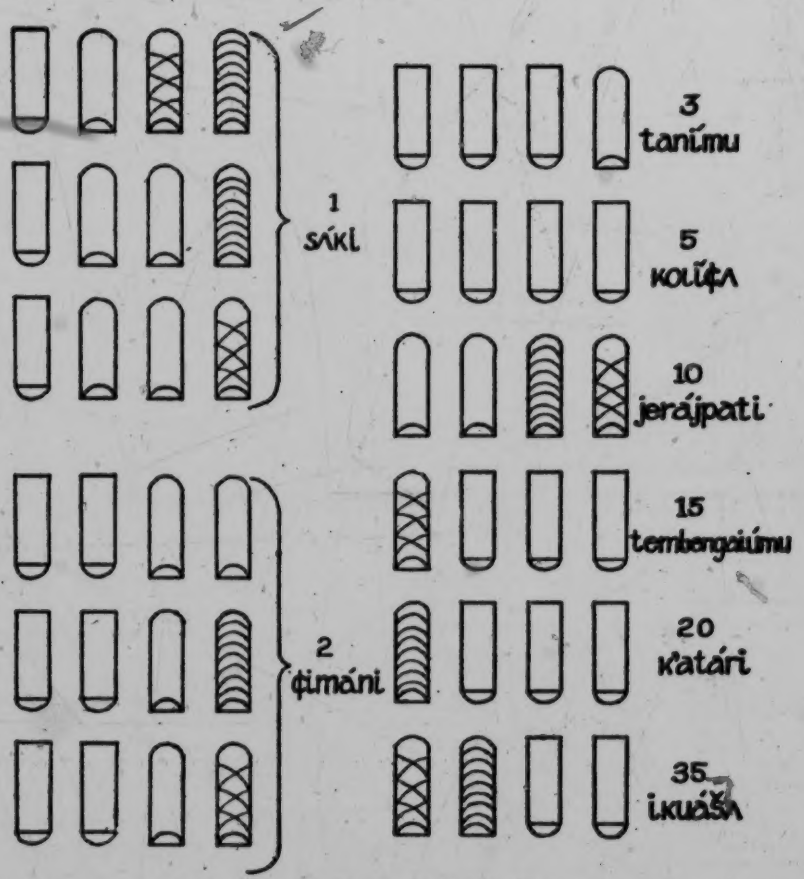

Figure 5. Scoring methods used for *holicatáhua* or quince.

route this may happen. In this case the second arrival "kills" the first, which then must begin again at A. Until put in play again a "killed" piece must stay in circles D or E according to the player to whom it belongs.

Points F are called *anájʧikun* or summit. Once a piece makes the circuit of a loop at the corner of the board, it does not touch point G a second time, but goes instead to point H, *shandándani*. In this way there is no possibility of confusion as to whether a piece is entering or leaving the loop.

To complete the course each piece enters the interior track a second time. If the piece safely reaches any spot past point B it is regarded as having finished the circuit. The player who first gets all four of his pieces past B wins the game.

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The dice are called *kolíṗatárakua*. They are half round on one side, flat on the other and are about a palm breadth in length. Usually two sticks are split in half to make the four dice. The round side of one die is painted with parallel lines, while a second is painted with crossed lines. Figure 5 shows the markings and methods of scoring.

The game is played especially during the rainy season. On the eve of the feast of Assumption, August 15, it is played in the house of the caretakers of the saint or *cargueros*. On the day of the fifteenth it is played in the plaza. On this occasion money bets are often made.

Móskukua (*pieces*). This game is played by two players, each with twelve pieces which are placed on the board as shown in figure 6. The pieces may be

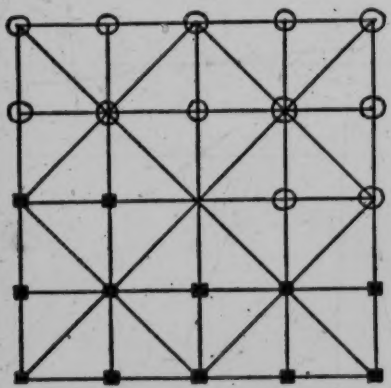

Figure 6. Starting arrangement of pieces for *móskukua*.

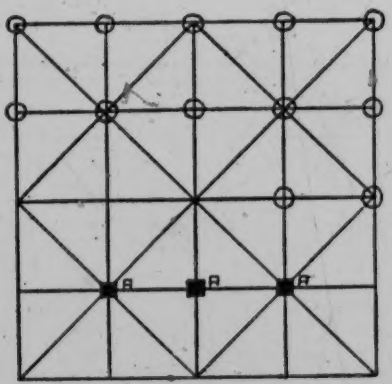

Figure 7. Starting arrangement of pieces for *kuato*.

advanced one space at a time unless there is an opponent's piece on the same line with a vacant space behind. In this case the piece jumps two spaces and "eats" the opponent's piece, putting it out of play. The player whose pieces are all eaten loses the game.

This game is also played during the rainy season and especially on the fourteenth and fifteenth of August, the feast of Assumption.

Kuato. This is the well known Mexican game of Coyote and Hens. It is played on the same board as *móskukua*. Twelve hens and one coyote are placed on the board as shown in figure 7. The coyote may be placed at any of the three spots marked A. The hens seek to encircle the coyote so the piece may not be moved. The coyote, on the other hand, seeks to eat all the hens, jumping over a piece and eating it whenever there is a vacant space behind a hen. There are no special times for playing this game.

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When others of the more isolated and conservative Tarascan towns are studied, probably more games will come to light. In the more progressive towns, games seem to be almost totally lacking, except such Mexican innovations as card games. For example, at Cherán, which was the subject of intensive study, the only game encountered was *atáxukuni* if one except the various European games of modern character. Even *atáxukuni* is now rarely played and few of the young people known it.

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